

A
SERMON

PREACH'D AT

Barkhamsted St. Peter's

IN THE

County of *Heriford,*

ON THURSDAY, *January 20.* 1714.

BEING

The Day of *Publick-Thanksgiving* to Almighty God, for bringing our Lawful Sovereign King *GEORGE* to a peaceable and quiet Possession of the Throne of *Great-Britain*, and thereby disappointing the Designs of the Pretender, and the wicked Contrivances of his Adherents.

By T. FOSTER.

THE SECOND EDITION.

Pfalm cxxvi. 1. *When the Lord turned again the Captivity of Zion, we were like them that dream.*

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street, 1715.

SEERMON

By J. P. FOSTER

OF THE CHURCH OF CHRIST

IN THE CITY OF NEW YORK

THE DAY OF THE LORD'S SUPPER
AND THE LORD'S SUPPER
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A

Thanksgiving Sermon.

PSALM iii. 8.

*Salvation belongeth unto the Lord : Thy
Blessing is upon thy People.*

THIS Psalm is stiled a Psalm of *David*, when he fled from *Absalom* his Son, who was subtly endeavouring to advance himself to the Throne of *Israel*, by the Deposition of his pious Father *. *Absalom* having rais'd a very great Mutiny in *Israel*, under Pretence of Male-Administration of the Civil Government, did so craftily carry on his Point, that *David* was oblig'd to quit his Royal Palace, thro' the sudden and unexpected Insurrection of his disaffected Subjects. In the midst of this Disloyalty, Disorder and Confusion, *David*, that good old King, who well knew, That without Cause, his undutiful Subjects had took up Arms against him, and were

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become

* 2 Sam. xv.

become his profess'd Enemies, complains to God after this humble manner ; *ver. 1, 2. ----- Lord, how are they encreased that trouble me ? Many are they that rise up against me. Many there be that say of my Soul, there is no help for him in God.*

But, the Psalmist who was truly sensible, that his God was a present Help in Time of Trouble, soon aspires above his panick Fears, and strengthens his Faith in him ; *ver. 3, 4, 5. Thou, O Lord, art a Shield for me ; my Glory, and the Lifter up of mine Head. I cry'd unto the Lord with my Voice, and he heard me out of his holy Hill. I laid me down and slept ; I awaked, for the Lord sustained me.*

The former Discoveries of God's Mercy, Grace, and Love, vouchsaf'd to him in the greatest Dangers, were refreshing Cordials of Consolation in his present Sorrows ; so charm'd and allay'd his Fears, so corroborated, and encreas'd his Faith, that tho' there were ten thousands of the People that had set themselves against him round about, he wou'd not be discourag'd or afraid ; but trust his Cause with him, *Who giveth Salvation unto Kings, and delivereth his Servant David from the hurtful Sword **. But inasmuch as the Psalmist knew, that 'twas gross Presumption for Men to rely on God's Providence, or expect his Blessing, without using the Means on their Parts in Order to obtain it ; (which is fervent Prayer to God) he devoutly makes Supplication to Him for Help, annexing to his Prayers a solemn Acknowledgment of God's Goodness, in vanquishing his Enemies in Time past, which, 'tis probable, he might use not only
as

* Psal. cxliv. 10.

as an Argument to quicken and raise his Faith ; but also, to prevail with God to give Audience to his present earnest Requests, *Ver. 7. Arise, O Lord, save me, O my God ; for thou hast smitten all mine Enemies upon the Cheek-bone : Thou hast broken the Teeth of the Ungodly. i. e.* God had broken the Powers, restrained the Rage, and confounded the envious Designs of his Enemies, in Time past, having slain *Goliath*, lower'd the Pride of *Saul*, and made his Foes to fall, or fly before him ; and therefore he wou'd not doubt, but the same God wou'd deliver him from the intended Cruelty of *Absalom* his Son in the present Exigency. For, saith he in the Words of my Text, *Salvation belongeth unto the Lord : Thy Blessing is upon thy People. Selah.*

In speaking to which Words, I shall not absolutely Confine my self to the literal Meaning of them ; for since, without forcing the Sence, they may be adapted to any People ; who have been saved by the mighty Hand of God from publick Dangers, and are under the happy Influence of the Divine Favours, and to which, let me add the just and gentle Government of a good King, as *Israel* was in the Reign of *David* : I conceive, they may be apply'd as properly to the present State of our *English Israel*, as any People whatsoever : For by Experience we can say, that *Salvation belongeth to the Lord, and his Blessing is upon us.*

Without further Delays therefore (by way of Introduction) I premise to divert your Thoughts at this Time, as follows

I. To give you the true Meaning of the Words themselves.

II. Con-

II. Consider; how applicable they are to our present Purpose, and the delightful Occasion of our solemn Returns of Gratitude on this Day.

III. Entertain you with some useful Reflections upon the whole.

I. I am, To give you, the true meaning of the Words themselves.

In the doing of which it will be necessary,

First, To enquire what is the meaning of the Word, *Salvation*.

Secondly, Shew you, That it's the Prerogative of God; for so saith the Psalmist, *It belongeth unto the Lord*.

Thirdly, Shew who probably may be meant by the *People of the Lord*, in our Text, and what by his *Blessing* being upon them.

First, As to the meaning of the Word *Salvation*, which in its general Sense, signifies no other than an eminent Deliverance from some notable Evil, or great Danger; and hence the Deliverance of the *Israelites* from the *Philistines**, is called a great *Salvation*; and God's conducting the Seed of *Jacob* by the Hand of *Moses*, thro' the *Red-Sea* without Damage, and drowning the *Egyptian Host*, who pursued his People in order to destroy them, is stiled the *Salvation of God*†: And no doubt, but the Psalmist in our Text, had an Eye to some great Deliverance, which God wrought for him; and probably to the narrow Escape, that he made from *Absalom*, when he says, *Salvation belongeth unto the Lord*.

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* 1 Sam. xiv. 45. † Exod. xiv. 13.

But *Secondly*, *Salvation* is the Prerogative of God, nay, it's what he lays claim to as his darling Prerogative; *it belongeth unto the Lord*. To save and deliver in Time of Danger is his Priviledge. God our great *Creator* reserves this Power to himself, that we might see, and know, to whom we stand oblig'd for all our Mercies and Deliverances, and be thankful for them. *Salvation*, in some Respects, I do allow may appear to us, to come by human Means or natural Causes; but yet, if we carefully traverse the Matter, we shall find that it's the mighty Hand of God, that sets the Wheels on work, which moves all second Causes to act on our Behalf and Interest: We shou'd, therefore, (tho' we may, and ought to shew our Gratitude, and a just Respect and Deference to those *Happy Instruments*, which God makes use of for our Good) when we commemorate any Deliverance wrought for, or Blessing bestowed upon us, ascribe to God alone the Glory of it; for 'tis he that goeth forth for the *Salvation* of his People, *even for Salvation with his anointed* ||. In vain then is it, for any People to hope for, or expect *Salvation from the Hills* *, or any Thing inferiour to God himself; He only is *αὐτοσωτήρ*, the Author of Salvation. For an Horse, tho' a Creature of great Celerity and Strength, is but a vain Thing to save a Man †; Nor can any Man preserve himself by his own independent Strength and Power, with all his Policy, or Cunning: For alas, In the Lord alone our Strength is lodg'd, and in fine, he alone can save us: For it is he that *was the Salvation of Israel*,

|| Hab. iii. 13. * Jer. iii. 23. † Psalm xxxiii. 17.

Israel, and is ours in the Time of Trouble; He bringeth it with his own Arm, and with his right Hand and holy Arm doth he get himself the Victory *. So that to him alone we must pi-
ously ascribe Salvation; for it is He that hath sa-
ved us from our Enemies, and has put them to shame
that hated us †. But I proceed,

Thirdly, To shew, who probably may be
meant by the People of the Lord; and what by
his Blessing being upon them.

And here by the People of the Lord, 'tis very
likely David means those Persons, that (in
Absalom's Rebellion) retain'd their Integrity,
or Loyalty, and adher'd to him; as a Recom-
pence for which, he might then perceive by an
Eye of Faith, that the Lord wou'd work Deli-
verance for, and pour his Blessing down upon
them; while the Male-contents, who were
hatching Mischief against the King, and disturb-
ing the Tranquility of the Kingdom, without
the least Provocation or substantial Reason for
it, shou'd be routed and destroyed, as in the
end it proved: For God soon turn'd the Counsel
of Ahitophel into Foolishness ||, and Absalom, un-
natural Absalom! The Ring-leader of all this
Mischief, with many others of the traitorous,
the factious Crew, were soon besmear'd in the
Crimson Streams of their own disloyal Blood,
perishing in the fruitless Execution of these their
treasonable Projects; but all this while, The
People of the Lord, the faithful Party, that stuck
so close to David, who fear'd God in Truth,
and

* Psalm xcvi. 1. † Psalm xli. 7. || Vide 2 Sam.
15, 16, 17, 18, Chap.

and reverenc'd the King: These were preserved from the untimely Fate, that many of those black Conspirators so deservedly met withal, and when once this Cloud was blown away, then jointly Blessed, and reciprocally Happy in each other, were good King *David* and his People; for when the Faction was routed and destroyed, he cou'd not wish for better Subjects, nor they desire a better King: So that they cou'd experimentally say, when looking back on their past Dangers, and reviewing their present Mercies, That *Salvation belongeth unto the Lord, and that his Blessing was on them his People.* But I come,

II. To consider how applicable these Words are to our present Purpose, and the delightful Occasion of our solemn Returns of Gratitude on this Day.

That *Salvation* is the Work and Prerogative of God, we have already shewn, all therefore that I here premise to do, is

First, To refresh your Memories with some considerable Deliverances, which the Lord hath wrought for this Nation; and herein shall we see, that *Salvation belongeth unto the Lord.*

Secondly, To enquire what Blessings those are, that this Nation is in the joyful Possession of; but more particularly, those that flow in upon, and redound to us, thro' the *Happy Accession of King GEORGE, to the Throne of Great Britain*, and his peaceable and quiet Possession of it, and hereby shall we see, that the *Blessing of God is on us his People*; and this shall I do, that so Things of this Nature being laid before you,

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I may

I may, if possible, augment your Joys, and raise your Hearts to an exalted Pitch of Gratitude, and triumphant Celebration of the Praises of God, under the Sense of your present Mercies.

First, I am to refresh your Memories with some considerable Deliverances, which the Lord hath wrought for this Nation; and altho' our *English Israel* may challenge all the World besides, to produce either more or greater Instances of God's Providence, and Goodness vouchsafed to any Nation than she hath had, with respect to those great Deliverances, which God hath wrought for her; yet must I pass by many Things in Silence, fearing I shou'd damp your Joys by my Prolixity, in laying before you, the vast Catalogue of them; and, indeed, it is altogether unnecessary to enquire into Matters too Remote and Distant, because they seldom do (tho' they ought to) make deep Impressions on our Minds: Pretermittting therefore, the intended Invasion of the *Spaniards* in 1588. which they stiled the *Invincible Armado*; and the *Powder-Plot* in 1605. with such like Cases, which furnish us with plain Instances of *Popish* Tyranny and Cruelty; Tho' I cannot pass by that of the late glorious Revolution in 1688, by that Blessed Instrument of God, King *WILLIAM*, the Memory of which, together with his Royal Person, will be dear and sacred to every *Free-born English-man*, who values either Truth, or Liberty and Property, so long as the World endures. If we look back a little, and recognize the dark and gloomy Reign of *James the Second*; it will cast a transplendent Lustre, on that great Deliverance which was wrought for a *Free-born People*, just upon the brink of Ruin;

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at which Time great Numbers of the wicked Clan of *Jesuits* (those Pests of human Society) who make it their Business to turn the World upside down, were come hither also *; and who like those that dealt with *Sampson*, subtly plowing with the *Heifer* of the King, soon gain'd upon him to break thro' all the sacred Ties of his Coronation Oath, that a total Subversion of Government soon succeeded, both in Church and State; for partly by the Advice of Evil Councillors who creep'd into the King's Cabinet, one of whom was a *Jesuit*, and many of the rest no better affected to the *Protestant* Religion, and partly by the natural Inclination and Love that the King himself had to *Popery*, he seem'd resolv'd at once to repeal those Laws that stood in the way of *Mother Church*; and, *quo jure quaque injuriâ*, right or wrong, to bring her in. And in order to effect this dark Design, "The Trust of the Kingdom's Defence and Safety, by mighty Powers are put into such Hands as are made incapable of them, by many express Laws of the Kingdom, and contrary to the express Laws of the Realm, lately declared in Parliament, an Army of *Papists* and Mercenaries is maintained, and dispersed through the Kingdom in full Peace" †. But that black and melancholy Story, so full of Injustice, Barbarity, and unpresidented Malice, we must relinquish for want of Time: But no doubt, here are some present, who have not such weak Memories, as to forget to what a deplorable Con-

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dition

* Acts 17. 6. † Vid. Memorial from the English Protestants to their Higbnesses the Prince and Princess of Orange, Page 2.

dition we were then reduced, by the unjust and arbitrary Proceedings of that unhappy Prince: Insomuch that the Fears of the Nation at that Crisis, were not more Great than Just, and Reasonable; which will readily be granted by such Persons, as have took the Pains thoroughly to acquaint themselves with the true State of the Nation at the Time of the *happy Revolution* *. So that we may say with David, *If it had not been the Lord, who was on our side, when Men rose up against us, then they had swallowed us up quick; when their Wrath was kindled, then the Waters had overwhelm'd us, the Streams had gone over our Souls* †, and had not God then been on our side, and sent his chosen One, the Prince of Orange over to us, who rescued and delivered this Nation from Popery and Slavery, the greatest Plagues and worst of Curses, next to those of Hell, “and who restored to us, our Judges as at the first, and our Counsellors as at the beginning, and settled us again upon the old Foundation of our envied Legal Establishment”; I say, unless it had been for this, in all human Probability, we had been ruined at once: So that under God, without derogating from his Glory, we may attribute to the prudent Conduct, and undaunted Bravery of King WILLIAM the III^d of *Immortal Memory*, all those Blessings we now enjoy in the *Illustrious House of Hanover*: For 'twas his sublime and happy Thought, who made the Security of the *Protestant Interest and Succession*, the Chiefest Care and

* Vid. The *aforesaid Memorial* which gives a full and exact Account of the deplorable State of this Nation at that Crisis.

† Psalm cxxiv. 1, 10 5.

and peculiar Business of his Life, to propose to his Parliament the Settlement of the Crown upon the *Princess Sophia*, our present Sovereign, and his Posterity, being *Protestants*, in Case that Her late *Majesty* dy'd without Issue; so willing and careful was He to let succeeding Generations tast and relish the sweet and delicious Fruits of the never-to-be-forgotten *Revolution*; and what ought not to slip our Minds, he had not long effected this but he was removed by Death; we have Reason to imagine from a Crown of *Thorns*, of *Toil*, and *Difficulty*, to a Crown of *Joy*, and *Glory which fadeth not away*: At the killing News of whose lamented *Exit* (for so I must call it) all true *Protestants* expressed and shewed a deep Concern, and Sorrow for the loss of a *King*, so *Wise*, so *Great*, so *Just* and *Good*; but I must drop this Subject, for shou'd I dwell hereon, I shou'd abate, and not increase the Joys of those that lov'd him. Therefore,

Secondly, Let us take a view of those Deliverances, which the Lord wrought for this Nation in the Reign of his Successor, our late Sovereign Lady Queen ANNE; the beginning of whose most glorious *Reign* was as famous and remarkable, as her *Name* was great and honourable: The Royal Head of no *King*, or *Queen* that ever fill'd the Throne, was crowned with more triumphant Victories than Hers, when the Invincible *Duke of MARLBOROUGH* commanded Her Forces in the Field, and fought Her Battles; a General inspired with *Bravery* and *Conduct*, *Courage* and *Resolution*, who was ever blessed and owned of God in all his Warlike Exploits, and Martial Enterprizes, whose *Guardian* was the *Lord of Hosts*, who cover'd his Head in the Day of Battel; thro' him did he push down

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our Enemies; thro' his Name did he tread them under, that rose up against us*. And God was pleas'd to make him an Instrument of much Good, and great Service to this unthankful Nation, whose most stupid Ingratitude to the Almighty, and that *GREAT MAN*, can never be forgotten.

Nor did God only work *Salvation* for us then by this great General, this Hero abroad; but his *Blessing* was upon us in our *Borders*, our Councils met with wish'd-for Success; our *Queen* was prosperous and happy; Her *Lords* sincere and hearty; and Her *Commons* true and trusty, with an unbiass'd Hand sincerely labouring to promote the mutual Good both of *Prince* and *People*; and this was the blessed State of the *Nation* in the last Reign, 'till such Times as God permitted Her late Majesty (surely by the *Delusion of an Evil Spirit* †) to Discard Her old Ministry; who were true *Protestants*, and Men of as great Abilities as ever *England* bred; and instead of them, to cherish so near her Bosom (pardon the Expression) a nest of *Vipers*, a mongrel Set of half-faced *Protestants* and *State Malignants*, whose Principles in all Ages (since there hath been such a sort of Men in being) have led 'em to run Counter to the publick Good; and whose treacherous and foolish Projects quite unravell'd all the *Blessings*, that adorned the former Part of Her auspicious Reign, and this they did, by giving up to *France* in a most pernicious and shameful *Treaty*, the *Spanish Indies* and those Towns of the greatest Security and Strength in the *Netherlands*, which to gain had cost

* Psalm xliv. 5. † 1 Sam. xviii. 10.

cost us a vast Expence of Blood and Treasure; and to skreen the Cheat, and make the *Peace* go down the better with the deluded and unthinking Croud, have daub'd it over with the gaudy Epithets of *Safe, Honourable and Lasting*.

And here I shall take Notice of some other Parts of that dismal *Tragedy*, which was acted on the Theatre of *Great Britain*, and shew you our sad Estate, when the Management of the Publick Business was committed by the *Queen*, (purely by Mistake, as I wou'd hope, and charitably suppose) to the *Male-Administration* of unfaithful Servants, in whom She was unhappily deceiv'd and betray'd; --- both She, and the Nation into many Sorrows: For the Poyson of these Infectious Creatures did not only affect the *Queen*, and make the Head sick; but disorder'd the Body also. And no wonder that it shou'd be so, if we consider, how they were about to *new model* the Nation's *Constitution*, by Translating the *Legal Government* into an *Arbitrary One*; and that this was the Design in View is most plain, since Men of this Complexion, both from the Pulpit and Press, most strenuously pleaded for an *Absolute Submission* of the *Subject* to the *Prince* without Reserve or Limitation; "Which is *Treason* by the *Laws of the Land*, and *Blasphemy* by the *Laws of God*, "who has reserv'd such *Obedience* to himself "alone."

Moreover, How devoutly did they *Idolize*, and *Worship* as *Demi-Gods*, those senseless Shadows and empty Sounds of *Unalienable, Indefeazable and Hereditary Right*, with a pleasing Prospect, no doubt, of settling their *Sham King*, the *Chevalier de St. George* upon the *Throne*, who wou'd be-
yond all Dispute (thro' the subtle Advice and Coun-

Counsel of his Holiness the *Pope*) infallibly requite the Faction, for all their Work and Labour of Love in their past Services, by conferring the Curse of *Popery* on the present Age, and Entailing it on our *Posterity*. And that this was the Intent, we have some Reason to imagine, when we consider, that Men were list'd into the *Pretender's* Service in *Great Britain* and *Ireland* *, that with Connivance and Impunity, Books and Pamphlets were printed, and dispers'd throughout the Kingdom on his Behalf, and but very slender, if any, Notice taken thereof by the *Government*. And to this I may further add, That Persons of the meanest Reputation, who were visibly in the Interest of *France*, and the Court of *St. Germain's*, were advanc'd to Places of the greatest Trust and Profit, while such as zealously dared appear in Defence of the *Protestant Succession*, and openly declare themselves for the Rights and Priviledges of their Fellow-Subjects, were discountenanc'd, contemn'd, discourag'd and disgrac'd; ----- Witness those *Brave* and *Noble Patriots*, once more deservedly advanc'd to their former Honours, to the unspeakable Regret, and indelible Infamy of all their Enemies. So, that to be plain in my Opinion (nor am I single in it) the Reign of the late unhappy King, *James II.* did not afford a more ghastly Countenance, nor present a more melancholy Scene than did the *LAST*, for near four Years past. In which Time, *Vertue*, *Modesty* and *Honour* were quite expell'd, and banish'd from the Court, to make way for *French Mimicks*, *Mummers*, *Masquerades*, *Drolls*, &c. which consisted (according

* Vide The *Gazettes* from *Febru.* 20. to 23. 1713. & from *June* 22. to 26. 1714.

ing to the most favourable Account which I can meet with concerning them) of a Mixture of such intolerable *Nonsense*, *Blasphemy* and *Atheism*, *shameless Obscenity* and *unbounded Lewdness*, and which tended so much to defile the *soft and ductile Minds of Youth at Court*, and to corrupt and vitiate the *Morals* of those concerned either as *Actors* in, or *Spectators* of them, that it wou'd make a *Chaste* and *Sober* Person even blush to think of the *Abominations* thereof. And the Consequence hereof was very mischievous, but yet, indeed, no worse than what might be expected; for when Persons have once prostituted their *Modesty*, and sacrific'd their *Honour*, they generally become prodigious Monsters in *Prophaness* and *Iniquity*, and profound Enemies to *Truth* and *Goodness*, *Vertue* and *Religion*; as being the direct Reverse both of their *Principles* and their *Practice*, so that then *Religion* and *Religious Men* at once were made the *Scoff*, *Derision*, and *Envy* of the Age, our publick Places for *Religious Worship* were daily threaten'd; and the Truth of it is, we were not without some Fears upon that Account; for the *Zeal* of the *Mob* for the *Church* and the *Doctor*, had carry'd them so far into a Religious Frenzy not long before, that we cou'd not perswade ourselves that the *Faction* was in *Jest*. This black, impending Cloud of Sorrows, together with the malicious Bill of *Schism*, against which the enraged Power of *Heaven*, (to redress the *Grievances of oppressed and injured Innocents*) did openly shew its Abhorrence and Dislike, by turning the short-liv'd Joys of those that form'd it into Mourning; and what is remarkable, ev'n on that very *

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Day in which it came in Force. And to all these adverse Calamities now mention'd might be added many more, which made our Hearts to fail for Fear, for looking after those Things, which for good and substantial Reasons, we thought were coming on us; but I forbear the Faction: In the midst of this *Dilemma*, when we were quite dispirited, and out of Hopes of enjoying our Rights, as *Men* or *Christians*, or indeed, of having the meanest Act of Common Justice done us, so much did the Interest of Parties sway the Cause more than the Merits of it; the Wisdom of Heaven, no doubt, fore-seeing at that Juncture, that Her Late *Majesty* was altogether unable to steer Her Course with Safety, thro' the *Ocean* of those Difficulties She was launch'd into, or to bear up under the Fatigues of that ponderous Burthen, which Her *Mercenary*, and *Perfidious Statesmen* had laid upon Her, it pleas'd God (*I hope in Mercy then to the Queen*) to call Her hence by Death; and release Her of all Her Worldly Cares and Sorrows; and by Her *Demise* to make way for our *Glorious* and *Lawful Sovereign* King *GEORGE* to enjoy the Crown, who timely came to deliver us from those threatening Dangers which hem'd us in on every side, and to save us from the Hands of those that hate us, whose *Peaceable Accession* had long been wish'd, and often pray'd for in this Place, when God shou'd please in his own time, by Death to call away the Queen; the Answer of these our ardent Prayers, we have receiv'd, and now happily do enjoy; and I beg Leave to say, tho' I know it will not please some People, that the Deliverance which God hath now wrought for us, in my Sentiments, (all the fore-mention'd Things consider'd) is

as

as great as was that of the *HAPPY REVOLUTION*; For our Soul is now escaped as a Bird out of the Net, the Snare is (weaken'd, if not) broken, which the *Home-bred Faction* laid for us, and we are deliver'd *. They were at once cast down and dispirited, when they saw our Sovereign, by the wise and good Providence of God, so peaceably, and without any Disturbance, proclaim'd King of *Great Britain and Ireland*; for no sooner did our Streets resound, and eccho with the Awful Name of *GEORGE*, and Titles of *Brunswick, Lunenburgh, and Hanover*, but their Countenances chang'd, and their Hearts fell within them, as *Dagon* fell before the *Ark of God* †. And setting aside the abortive Endeavours of the disaffected Party to raise Mutinies in some few Towns, notorious for *Mobs and Riots*; that this unexpected Turn of Government shou'd be effected with so much *Peace, Tranquility and Ease*, is very wonderful, if we consider how ripe Things were at that *Crisis*, in Favour of the *Chevalier*, and at the same time how remote our present Sovereign was from these Dominions, and how near then, and convenient the *Pretender* lay to make a Descent upon us, or to attempt to obstruct him in his Passage; how enraged and impudent were his *Domestick*, and how strong and potent his *Foreign Friends*; both our avowed Enemies. All these Disadvantages consider'd, That He should so quietly, and peaceably be proclaim'd, and settl'd on the Throne, I say, it's very wonderful indeed, and must be attributed to the sovereign Providence of that God, *To whom Salvation belongeth, and by whom Kings reign*; and unto whom we must

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ascribe

* Psalm cxxiv. 7. † 1 Sam. v. 4.

ascribe the *Glory* : Behold then with *Joy*, with *Gratitude*, and *Wonder*, what great Things God hath done for us, and our *King* ; Rejoice therefore in the Lord, and be glad in him, and again I say Rejoice : O enter into his Gates with Thanksgiving, and his Courts with Praise, be thankful unto him, and bless his Name *, for these Deliverances, and extraordinary Interpositions of his Providence, in all which the Hand of God did so signally appear on our behalf.

But I come, Secondly, To enquire what Blessings these are, that this Nation is in the joyful Possession of, and more particularly those that flow in upon us, thro' the Happy Accession of King GEORGE to the Throne of Great Britain, and his peaceable and quiet Possession of it, &c. And in the general we may say as to those Blessings which we are in Possession of, that never any People had a fairer Prospect of being Happy than we at present have, were it not for our intestine Jars, and God provoking Sins, which without a Reformation will prove a continual Disgrace and Torment to us here, and at length terminate in our utter Ruin : For we have in the midst of us the most valuable Blessing, that ever the World was intrusted with, the Gospel of Peace, and Peace and Plenty, with the Gospel ; which tho' they are Blessings of a very high Nature, and call aloud for our grateful return of Praise, yet I shall not now insist upon them ; but more particularly proceed to enquire what those are, which are the Result of King GEORGE's Happy Accession to the Throne, &c.

And

And First, Thro' this, the Fears of *Popery* and *Persecution* are dissipated and chas'd away; for since the Lord turn'd again our *Captivity*, we were like them that *Dream*. Our Case is altered for the better, so much, that we can scarce persuade our selves that we are awake; we are tempted to doubt whether the Thing be really true, or we still under the transporting *Delusions* of a pleasant *Dream*; for having (for some Time past) been justly possess'd with the fears of *Popery* and *Persecution*, and I may add, the *Pretender* too, thro' the traiterous and treasonable Conduct of a *Frenchified Ministry*, and being now so suddenly delivered from them thro' the peaceable and undisturbed *Accession* of King *GEORGE* to the *Throne* of Great Britain, and the just Disgrace of those, that so warmly, so maliciously sought our Ruin; we are, methinks, like Slaves and Captives redeem'd from the Gallies, who when looking back on their past Sorrows and Misfortunes, do relish with a pleasing Gust the Sweets of *Liberty* and *Freedom*, having now a Prince who commands his Subjects Hearts by *Love*, and not by *Violence* and *Rigour*, who does not pretend arbitrarily to judge Mens Consciences in Matters of Religion, or impose any Hardships on them, because they are not precisely of his own Dimensions; but giveth his Subjects *Free Liberty* without Menaces and Threatnings, or without Suffering others to insult them in their *Worship of God*, according to the *Light* they have receiv'd; " Having fully express'd his Resolution to defend the Religion, and Civil Rights of all his Subjects, in his Answer to the Addresses of both Houses of Parliament; and withal, " his firm Purpose to do all that is in his Power " for

“ for supporting and maintaining the Churches
 “ of *England* and *Scotland*, as they are severally
 “ by Law Establish’d”, and that he might ease
 and quiet the Minds of all his Subjects, he super-
 “ adds, That he is of Opinion, that may be done
 “ without the least impairing the Toleration
 “ allow’d by Law to *Protestant Dissenters*, so
 “ agreeable to *Christian Charity*, and so necessa-
 “ to the Trade and Riches of this Kingdom †”.
 So that we may now reasonably expect, we
 have a *King*, who will impartially prove a Nur-
 sing Father to us all, who will answer the End
 of *Government*, and preserve our *Rights* without
 Violation; both as Men and Christians.

For *Secondly*, As he has engaged to maintain
 our *Religious*, so also our *Civil Rights* as before
 observed; which is as much as to say, he will
 not pretend to assume to himself the Power of
 an *Absolute Monarch*, and to govern us in an Ar-
 bitrary Manner, but according to our Laws;
 which if the Supposititious Heir had gained the
 Crown, and the wicked Contrivances of his
 Adherents took Effect; we must soon have sub-
 mitted to *French Measures*, or fell a *Victim* to
 his Fury: But now if we live *peaceable* and *quiet*
Lives, and behave our selves as Subjects ought to
 do, we may promise our selves without Flatte-
 ry many lasting BLESSINGS, and the Enjoy-
 ment of what we call our own; with an unin-
 terrupted Quietude and Safety, and to sit down
every Man under his own Vine, and his own
Fig-tree, and none shall make us afraid; to
 have *Peace* established within, and without

our

† Vide, The King's Declaration, Sept. 22d. 17:4.

“ our *Borders* ; to see the Industry of our own
“ Manufactures encouraged at Home, and our
“ Commerce preserved and extended Abroad,
“ and the Wealth and Prosperity of our Nati-
“ on advanced, till she becomes the Joy or En-
“ vy of the whole Earth”.

Again *Thirdly*, Another happy Consequence of the Accession of King *GEORGE* to the Throne, is, that he is a *Prince*, who is expert in War, and who has been prov'd therein, a Man of *insuperable Courage*, and *good Conduct*, to Head our Troops, and fight our Battels in the Field of War, if ever our loose and treacherous Friends the *French*, shou'd break through the *Peace* and their *Bona Fide's*, by denying to perform their Contracts with us, which some are of Opinion they have already done : But if not, there is some Reason to imagine that they will do so, as soon as they conceive it will be for their Advantage ; for Experience teacheth us, that it hath been their Practise in Times past, to make Leagues, and keep them just so long, as were for their Benefit and Interest, and no longer ; and I cannot yet convince my self, that the Company of some great *Statesmen*, which the *Monsieur's* enjoyed so Liberally in the last Reign, hath made them either more Religious than they were wont to be, or more Faithful, Just, or Honest : Nor can we ever expect that they shou'd grow better in this Respect, so long as they retain that destructive Tenet amongst them concerning those Contracts, that they make with those that they call *Hereticks* ; Namely, That a *Catholick* is not obliged to perform those Covenants, which he makes with such

such Persons, nor keep Faith with them*. Thus may we see how little Stress there is to be laid upon the most solemn Oaths and Promises, that such Men make with Protestants, since they do not imagine, that they are in the least Obligatory : And this is directly the Case between Us and the French King at this Time, he being a profess'd Roman Catholick, and this a Protestant Nation, whom he accounts Heretical ; so that if ever the New Peace shou'd be broken, or the Old War reviv'd, which may be sooner than some imagine ; we shall find, that 'tis none of the meanest Blessings to have such a King, as our Sovereign Lord GEORGE upon the Throne.

But, Finally, We are so happy, as not to have a Child to rule and govern us †, which was what God threatned to afflict his People Israel withal as a Punishment of their Sin and Folly, Isa. 3. 4. but a King advanc'd to the Years of Sagacity and Wisdom, being brightned by Experience, and religiously refined by the Christian Conversation of His Protestant Progenitors, and a good Education.

And add to this, a King, not the Son of a Mechanick, as most conjecture the Sham One is,

* Is apud quem Hæreticus aliquid deposuerit, non tenebitur post manifestam Hæresin rem depositam illi reddere. Si Manch. Episc. Patens. Instit. Cath. Tir. 46. Sect. 73.

Non tenetur reddere Rem Verbis contractam. Tolerus Ses. Instruct. Sacerd. de Excom. Vide Steele's Eccles. Hist. pag. 155.

† Ecclesi. x. 16.

is, but a King of a Noble Extraction and Descent, the Son of Nobles (descending from the Loins of those *Illustrious and Renowned Patrons of the Protestant Religion, the KING, and QUEEN of Bohemia*) which the Wise Man stiles the Blessing of a Nation: For, *Blessed art thou, O Land, when thy King is the Son of Nobles**: And if so, *Thrice happy and blessed* are we, who have not only a King, who is the Son of Nobles to Rule and Govern us; but a *Numerous Issue of the Blood Royal* to sway the *British Scepter*, and fill the Throne in Case of Death; which gives a killing Stroke at once, to the Abortive Hopes, and Unjust Pretensions of the spurious Pretender, and all his Friends; So that we may not without Reason, expect to have our present Blessings (thro' the Divine Providence) transmitted to the latest Posterity, when we are dead, and gone.

The Consideration of which, together with all those Blessings laid down before you at this Opportunity, I am in Hopes has rais'd your Hearts to an exalted Pitch of Gratitude, under the Sense of your present Mercies; for except we wilfully shut our Eyes, we cannot but see, That *the Blessing of God is upon his People, of this Nation.*

But I proceed to the

III^d. and Last Thing premised; namely, To entertain your Thoughts with some useful Reflections on the whole. And,

D

First,

First, Since Salvation is God's Prerogative, and belongeth unto the Lord. ----- Put not then your Trust in Man, whose Breath is in his Nostrils, nor in the Sons of Men in whom there is no Help; but trust in the Lord Jehovah in whom is Everlasting Strength: For It is better to trust in the Lord, than to put Confidence in Man: It is better to trust in the Lord, than to put Confidence in Princes *; for Salvation belongeth unto the Lord. In all our Straits and Troubles, in all our Dangers and Difficulties, whether National or Personal, or whatever they be, let us fly to God for Help and Refuge, Whose Hand is not shortened, that it cannot save; nor his Ear heavy, that it cannot hear †. Trust ye then in the Lord alone, and do good; for the Salvation of the Righteous is of Him, He is their Strength in the Time of Trouble: And the Lord shall help them, and deliver them; He shall deliver them from the wicked, and save them because they trust in Him ||.

Secondly, Since God, by His good Providence, hath wrought for us many Great and Wonderful Deliverances, thro' which, we enjoy without Interruption, our Rights both as Men and Christians; Let us, then, with humble, but grateful Hearts, Rejoyce in him, and Praise Him for His mighty Acts; for all our Deliverances, and for all our Mercies; but particularly, for that of the Blessed REVOLUTION, and that great Salvation that God hath

* Psalm cxviii. 8, 9. † Isa. lix. 1. || Psalm xxxvii. 3, 39, 40.

hath wrought for us by the Timely and Peaceable *Accession* of *GEORGE*, our Rightful and Lawful Sovereign to the *British Throne*; Who was made an Instrument in the Hand of God, to save us from that *Slavery, Misery and Ruin*, which were just coming on us, by the Male-Administration of a *barbarous, irreligious and wicked Ministry*, who had barter'd us for *French Gold, Diamonds and Claret*. Let, therefore, the Returns of your Praises (this Day) be suitable in some measure to the Greatness of that Deliverance, a Deliverance so great, that scarce ever was a greater wrought for any People! ----- Praise ye the Lord, therefore, O ye righteous, for it's the Lord's doing, and ought to be marvellous in your Eyes. Praise ye the Lord, therefore, for it's good to sing Praises to our God; it's pleasant, and Praise is comely for the Upright*.

Thirdly, Since the Blessings of Almighty God flow in upon us, as they did upon his *Israel* of Old, and we are blessed with God's most holy Word in our Mother-Tongue, and Peace and Plenty in our Borders, the Best of *Kings*, and the Best of *Blessings*, I mean *Liberty*. Let us stand fast in that *Liberty*, wherewith God hath made us free; and Not use our *Liberty* as a Cloak of *Maliciousness*, but as the *Servants of God* †. And let us shew ourselves thankful to God, our Kind and Generous Benefactor, by adding to the Verbal Acknowledgments of this Day,
 “ The Regular Conduct of our Lives, and the
 “ prudent Distribution of our Alms; Let us
 “ break off our Sins by Righteousness, and
 D 2 “ our

* Psalm xxxiii. 1. † 1 Pet. ii. 16.

“ our Iniquities by shewing Mercy to the Poor,
 “ if so be it may be a Lengthning of our Tran-
 “ quility : The most agreeable Hymns will be
 “ but grating Discords , unless they are fol-
 “ low’d with Acts of Charity : The *Calves* of
 “ our *Lips* will be insignificant without the Sa-
 “ crifice of our *Alms*, which when offer’d from
 “ a right Principle and a due End, is an Odour
 “ of sweet Smell, and a Sacrifice acceptable,
 “ and well-pleasing to God. ”

And withal, Let us endeavour to shew our
 selves devout and faithful Christians, by *walking*
in all the Commandments and Ordinances of the
Lord blameless, and contending earnestly for that
*Faith which was once delivered to the Saints **.
 And let us shew our selves, *Loyal and Obedient*
Subjects, by submitting to our *King* in all Things
 Lawful, and without Dissimulation hearty Lo-
 vers of one another : And let not the present
 Influx of those exceeding Mercies, and abound-
 ing *Blessings* which we enjoy, betray us into a Su-
 pineness or Neglect of our Christian Duties : Nor
 so far stupify our Senses, as to make us think
 our selves altogether free from Danger, least
 when we cry *Peace and Safety*, and imagine
 ourselves secure, our Enemies betray us into
 Ruin, and bring Destruction suddenly down
 upon us : For the abandon’d Party, who have
 always made Plots and Conspiracies their Stu-
 dy, *and Lies their Refuge*, when out of Favour,
 no doubt will be very busy at this Juncture, to
 disturb the Peace and Safety of the *Israel of God*.
 Let us therefore *fear and serve the Lord ; and o-*
 bey

* Luke i. 6. and Jude 3.

bey his Voice, that so both we and our King may be preserved from these unreasonable and wicked Men, who have not Faith, nor yet good Manners: For if we wou'd live long and see good Days, we must refrain our Tongues from Evil, and our Lips that they speak no Guile. Let us eschew Evil and do Good, seek Peace and ensue it *; do Justly, love Mercy, and walk Humbly with our God †; abstaining from every appearance of Evil, for if we do wickedly, we shall be consumed both We and our King ‖.

And finally, Let us Fear God and Honour the King **, making Prayers, Supplications, Intercessions, and giving of Thanks, for all Men, for Kings and all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty ††; and especially, for our rightful Sovereign King GEORGE, That both his Houses of Parliament may be truly English, and consist of Men both Wise and Good; that Success may attend his Councils, and Prosperity his Realms, that his Life may be Long, and his Reign Prosperous, that his Throne may be established with Righteousness, and his Heart with Grace; that the Angels of the Lord of Heaven may encamp about him, and protect him from all his Enemies both Secret and Open, both Foreign and Domestick; and the same Celestial Guard preserve in Safety, their Royal Highnesses, GEORGE Prince of Wales, the Princess, their Issue, and all the Royal Family; and that Protestant Successors descending from the August House of Hanover may

* 1 Pet. iii. 10. † Mic. vi. 8. ‖ 1 Sam. xii. 25.

** 1 Pet. ii. 17. †† 1 Tim. ii. 12.

may sway the Scepter, and fill the Throne of Great Britain, so long as the Sun and Moon endure.

To Conclude.

Let all our Voices ring with the grateful Acknowledgments of all those great Things, that the Lord hath done for us ; for the *Happy Accession* of King GEORGE to the British Throne, and his peaceable and quiet Possession of it ; for all our Mercies, and all our Deliverances ; that the Heavens may reverberate back again and say, That *Salvation belongeth unto the Lord, and that his Blessing is upon his People* : And in a Word, with one Consent in Heart and Tongue, Let us rejoice and say,

God Save the KING.

Amen and Amen.

F I N I S.